

## Special Article

### THE LESSONS OF RACIAL HISTORY\*

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There are many phases of racial history, and the study of any of them will throw new light upon the nature of human events and of human conditions. On the present occasion however we shall only be able to touch upon one such phase, and perhaps learn a lesson or two from it.

All students of anthropology, all small children, and most simple-minded people are able to recognize that there are differences and distinctions between human races. There is however a section of what is called the "intelligentsia" which insists that no such differences exist, and that even to make any distinctions between black and white races, for example, is not only the sign of a prejudiced mind but highly unscientific. The story was once current of an Irish priest who went to Rome and succeeded in convincing the Pope that black was white—at least the Pope was unable to refute his argument. But even the mental agility of the Irish mind could scarcely succeed in convincing most people that all races are alike, and that no distinctions are to be made between them.

Not only are the distinctions between the four or five great racial divisions of humanity both clearly evident and of obvious significance but such distinctions are just as readily made, and no less significant, between the major subdivisions of these primary races. We need not here go into an analysis of these racial distinctions, but let us first note some of their effects upon racial history.

The whole of civilized history for the last twenty-five hundred years may be seen to have been fundamentally a struggle between the Asiatic and the European races. In rare instances the European races have been the aggressors. But much more often it has been the Asiatic races that have tried to over-run Europe and to make Europe Asiatic. Alexander's conquest of Persia and India was essentially a counter-offensive to remove the Persian menace to the Grecian world. Likewise, the Roman penetration into Asia was essentially protective in its nature. And the Byzantine Empire, which it has been the fashion to consider effete and degenerate, was

almost constantly at war with the Saracens and Turks for eight hundred years, throughout which period it succeeded in protecting Europe from Asiatic invasion on its own frontiers. Then there was the attempt of the Huns under Attila in the 5th Century, which was stopped at Chalons by the Visigoths, that of the Saracens and Moors in the 8th Century, which was stopped at Tours by the Franks under Charles Martel, and that of the Mongols under Badur, the son of Otolai and grandson of Ghengis Khan, in the 13th Century, which was stopped at Liegnitz by the Teutonic and Polish knights under Prince Henry of Liegnitz. In all of these instances the penetration of these Asiatic aggressors had been far into western Europe, and if these attempts had not been defeated Europe would have become Asiatic, and Aryan and Christian civilization would have perished then and there. And we should not be here today. Thus we may see that the major issue in European history has been a racial issue.

These long past events might not seem of immediate interest or importance to many of us, but they teach us that every few generations Asiatic races may be likely to renew this attempt. And unless the pacifists can work a profound change in the nature of all of the Asiatic races, such attempts may be expected to recur in the future. It would look as though the next assault of Asiatic races upon Aryan civilization would most likely come from across the Pacific, and it is not at all difficult to foresee and visualize the possibility that the White Race in the Western Hemisphere will one day need to fight with all its resources for the survival of its civilization, and of itself. It is quite evident that it is only by the anticipation of this eventuality and by a thorough and concerted preparation for it that the White Race of the Western Hemisphere can hope to resist it successfully when it arrives. Indeed it is only by a thorough and concerted preparation, a thorough state of defence, a sufficient man power, and a united front of the white races, that such an eventual assault might possibly be forestalled and discouraged.

But let us go back and examine the racial conditions and racial history which have a fundamental bearing upon this future problem. It is generally agreed among anthropologists that the white races of European origin are made up of three different primary racial elements that have been indigenous to Europe from the earliest times. These three indigenous racial elements are known as the Nordic, the Alpine, and the Mediterranean. Very briefly described, the Nordic is long-headed, tall, and

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blond; the Alpine is round-headed, stocky, and mildly brunette; and the Mediterranean is long-headed, of slighter and shorter stature, and dark brunette. From prehistoric times the Nordics inhabited Northern Europe; the Alpines, Central Europe; and the Mediterraneans, Southern Europe. And while there have been innumerable mixtures and blendings between them, these three racial elements are each still predominant in these respective areas of Europe.

These three European racial elements not only differ in their physical qualities but in their mental make-up. Consequently they tend to hold somewhat different attitudes, to react differently to the various problems of life, and to develop their own distinctive racial cultures. These respective cultures, however, are reconcilable and supplementary to one another rather than antagonistic, and hence these racial elements find that they can live together in accord and with mutual advantage.

The term "Aryan" has been used as a convenient expression to include these three racial elements and all mixtures between them, from which few of this composite race are entirely free. This term however is a linguistic rather than a racial term, but it serves to embrace all of these racial elements, inasmuch as it applies to the group of kindred Aryan languages which practically all of them speak.

Those who have their own reasons, however, for deprecating and opposing any recognition of racial distinctions passionately assert that such distinctions are made not on any factual or anthropological grounds but solely from the invidious sense of race-consciousness and from racial antagonism and prejudice. These opponents are particularly incensed and ironical over the term "Aryan", which goes to indicate the cultural unity of, as well as a certain mixture between these three white racial elements, and they are fond of hurling the jibe that those who call themselves Aryans do not themselves know what they are. Sir Arthur Keith has given a trenchant answer to this by saying that Aryans may not always know just what they are, but they well know what they are not. "They are not Chinamen, they are not Arabs, they are not Jews, they are not Negroes, and they are not American Indians."

But these opponents are no less incensed over the term "Nordic", and they try hard to create a popular prejudice against it by distorting its true application, knowing that the popular knowledge of racial distinctions and terminology is by no means general nor accurate. Thus the attempt is made to create the impression that the term "Nordic" is essentially a perquisite of the Germanic racial group which it applies to itself for its own aggrandizement, and that any others that may wish to identify themselves as of Nordic stock only do

so out of their desire for self-approval and self-admiration. But only to show the important, and, we may judiciously say, vital, part that the Nordics have played in racial history, let us get at a few facts that go to distinguish the Nordic racial stock. The Nordic race of Europe is the one human race that has developed pure blondness in its biological evolution, namely, the all but complete absence of pigmentation of skin, of hair, and of eye colour. All other racial elements of the human species have a distinctly greater pigmentation. The original proto-Nordic racial stock, from which all Nordic stocks derive their major inheritance, was unquestionably of such an unpigmented character. It would be strange indeed, and contrary to genetical observation and experience, if this racial stock did not possess and transmit other racial qualities and traits that were equally identified with it and equally characteristic.

The earliest known traces of the Nordic racial stock in Europe are from Nordic remains in Scandinavia that can be definitely dated at about 12,000 B.C. By about 2000 or 1500 B.C. Nordic tribal groups had penetrated to different parts of Europe, and in many instances displaced, or dominated and mixed with a precedent population of Mediterranean racial stock. Also at about that period one Nordic stock penetrated to and conquered India, and established the system of caste, in order to prevent their mixture with the indigenous Negroid stock, an effort which, we should note, failed in its purpose. And today none of those, even of the highest caste in India, are free of such mixture. But more and more evidence has accumulated from archaeological discoveries as to the extent of early Nordic penetration into other parts of Asia.

At this period, of about 2000 or 1500 B.C. a large part of present-day Germany, the North Sea littoral, the whole of France and of Northern Italy, and a part of Spain were occupied by a number of kindred Nordic tribes, known as Gauls or Kelts, which names, along with that of "Gael", all spring from the same word-root. Thus there are the many references in Roman literature to Gauls, to cis-Alpine Gauls, and to the Kelt-Iberians in Spain. It is of some interest in this connection that the Greek legend of Elysium is traceable to a tradition of early Greek adventurers, who described a country in Spain called *Elision*, inhabited by a Keltic race, so gentle and so kindly that life among them was one of unruffled happiness and contentment. Today there is a Galicia in Spain and a Galicia in Austria. There was an ancient Galacia in Asia Minor, and there is still a Galilee in Syria and a Galata quarter in Constantinople.

The Kelts were one of the earliest Nordic stocks that developed a racial urge for expan-

sion and conquest, hence their wide distribution over Europe at this early period. But there were other Nordic racial stocks that manifested this racial tendency not so long afterward. Among these were the Achæans and the Ionians who descended from the Dacian plains in Central Europe between 1500 and 1200 B.C., conquered Greece and its Mediterranean population of Pelasgians and founded the Greek civilization, and the Latins and Oscans who came from the same region somewhat later conquered the Mediterranean population of Italy, and founded the Roman civilization.

Still another Nordic stock, of whose early movements our knowledge is more meagre, manifested this tendency, possibly at a still earlier period. This was another kindred group of tribes, generically known as the Scythians, of whose settlements there is archaeological evidence as far west as southern Germany, who spread over southern Russia and south-eastern Europe in prehistoric times, who were well identified with the ancient history of that region, and after whom an area to the north and east of the Black Sea was called "Scythia" by the Greeks.

We further know from historical records that Sargon, king of Assyria, conquered Palestine about 700 B.C., and in order to secure his frontiers expelled the Semitic population of northern Palestine and colonized it with Scythians and Gauls, who had been his soldiers. There are also references to Sargon using Goths as soldiers, so it might appear that he was partial to Nordics as fighters. There is not only a Scythopolis in Galilee, itself a Nordic name, but many other place-names in it are linguistically Aryan or Nordic. This and much other historical data leave practically no doubt that the population of Galilee, among which Christ was reared, and from which his early followers came, was essentially Nordic. There is an age-long and widespread tradition among the population of southern Russia, which is very largely of Scythian descent, that Mary, the mother of Christ, was a Scythian. It might also be remarked in this connection that the tradition that Christ had fair hair and blue eyes dates from the Second Century, when there were people alive who would have known those who had seen Christ.

And it might well be regarded as a fact of the deepest racial significance that the whole Aryan population of Europe was promptly converted to the teachings of Christ because these teachings were congenial to its racial spiritual nature, whereas, despite the assiduous and continuous efforts for 1900 years to convert other races to these teachings, these efforts may be said to have all but failed. Hence Christianity is essentially an Aryan religion. Thus we may get a fairly adequate picture of the Nordic in-

fluence upon our civilization in its prehistoric beginnings and in its early formative period.

But let us return to the early Nordic developments in western Europe, where we left the Kelts and probably some Scythians in possession about 1500 B.C. Their occupation of the territory into which they had spread was not to be undisputed. Between 1500 and 1000 B.C. another Nordic group, the Germanic racial stock, now felt the impetus for expansion and conquest. This Germanic stock, of which there were many tribal divisions, soon occupied most of what is now Germany and Austria, and the North Sea littoral, displacing the Kelts and Scythians who were there before them. In such tribal or racial conflicts it would seem to be an invariable rule that the vanquished group only has the alternative of complete submission or migration in order to escape extermination. For example, the American Indians were being gradually exterminated as long as they offered resistance to the whites. It was only their eventual submission that prevented their total extinction.

It might be inferred that the Scythians resisted until they were practically exterminated in western Europe, or, possibly, there may have been migrations to the eastward of which we have no trace as yet. There are however still some remainders of this pre-Germanic Keltic stock in the highlands of Germany and Austria. While we know nothing of the ins and outs of this early Kelto-Germanic conflict, the migration of that period of the Kelts who occupied the North Sea littoral to Great Britain and Ireland might seem to have been the result of the pressure upon them by this Germanic assault. But for this migration, however, the subsequent racial composition in Great Britain, and particularly in Ireland, would have been very different.

Until well into the Christian era there were many similar struggles between Nordic groups in Europe for domination and territorial expansion. Perhaps the most notable of these, particularly in its final effects upon our civilization, was the invasion and conquest of England by the Germanic tribes of the Angles, Jutes, and Saxons, some of whom had previously displaced the Kelts on the North Sea littoral who had migrated to England, and whom they now followed. Then, there were the epic exploits of such intrepid and restless Nordic adventurers as the Goths, the Vandals, and the Franks, who imposed their domination upon almost the whole of western Europe and determined its ultimate political divisions. Among the great number of these incursions, the Vandals, for example, penetrated through Spain to the coast of Africa, and ruled a large extent of it for a hundred years. They paused on their way long enough to give their name to Andalusia, or Vandalusia. Later on the Crusades offered all these restless Nordics an outlet for

their spirit of adventure and conquest, and at the same time enlisted them in the same cause, rather than against each other.

Toward the end of these marchings and counter-marchings of Nordics over Europe, the Nordic spirit of racial adventure and expansion began to fructify in the Scandinavian Nordics, and manifested itself in their expeditions to Iceland, to Greenland, and to America, and in the numerous descents upon Europe of the Danes and the Norsemen, in which among other things the Normans conquered Sicily, where they established a kingdom which endured for a hundred years, and England, where their tenure was to be permanent.

Thus the outstanding events of European history have been the constant efforts and struggles on the part of Nordic racial elements to conquer and dominate every region and country of Europe, sometimes to conquer and dominate other racial elements, and sometimes one another. Indeed, this history might be regarded as essentially an epic of Nordic enterprise and adventure, often of bold aggression, but at other times of heroic resistance and defence. Some no doubt may be impatient with this recital of racial facts, and hasten to denounce it as an egregious Nordic boast. But in this instance it has a much more serious purpose, namely, as to the important lessons that may be derived from such racial facts.

Quite as distinctive a racial trait of all these Nordic stocks as their blondness was their irrepressible enterprise and their great bravery and prowess in warfare. Racial history is full of examples in which racial groups, not only by their prowess but by their employment of improved and more effective modes of warfare, have increased their racial dominance, and have enhanced their power and their prospects of survival. It was the Nordics, for example, who introduced the horse and the war chariot into ancient warfare. The horse apparently was unknown to other races before they came into contact with the Nordics. In Egypt, for example, the horse was unknown until the invasion of the Hyksos about 1500 B.C., and Thotmes IV, of the 18th Dynasty, was the first Pharaoh known to use horses and a war chariot. The centaur myth is a Pelasgian myth, obviously originating in the first glimpses that these early inhabitants of Greece had of their mounted Achæan foes, by whom they were soon to be conquered.

Throughout the Dark and the Middle Ages, and up to the invention of gunpowder and firearms, by far the most formidable of all warriors were the mounted Nordic knights, whose code of honour was no less thoroughgoing than their bravery. These knights were always of the upper, or ruling, class, and the ruling classes in all countries of Europe in those days, as well as since, were Nordic. Christian burials of

these times invariably show these knights to have had long Nordic skulls, and most of the priests who were buried within the chancel had round Alpine skulls. Thus racial history abundantly proves that Nordic stocks have always excelled other races in their fighting qualities and ability, and that the position that Nordic stocks have occupied among other races is largely due to this congenital racial quality.

These different Nordic strains, notably represented at present by the Keltic, the Anglo-Saxon, the Germanic, and the Scandinavian racial stocks, can be seen each to possess particular racial qualities in which they excel, and they likewise have their particular racial weaknesses which they would do well squarely to recognize and take into full account. It is these racial qualities that are peculiar to each of these Nordic groups which serve clearly to identify them and to distinguish them from one another. But they likewise have many racial qualities in common which not only distinguish them collectively as members of the great Nordic stock, but which furnish an ample basis for their mutual understanding and cooperation. First and foremost they are all inspired to strive for freedom, a freedom which they are not over-disposed to abuse, and which they are generously inclined to concede to others. Likewise they are all indomitable races; none of them know what complete submission to domination is and they will resist it as long as they survive. The Nordic Kelts of Ireland, for example, no doubt largely derive their distinctive racial character from their mixture with the antecedent racial stock which they conquered and dominated. But they fully share with other Nordic races the quality of being indomitable. Six hundred years of being ruled by another Nordic racial stock did not suffice to gain their submission. The lesson to be learned from this and from other such events in racial history is that one Nordic stock cannot hope to subdue another. It might exterminate it but it could not subdue it. It is this indomitable racial spirit that has made the Nordic stocks the great fighting stocks of Europe and likewise the dominant governing element in every country of Europe. But of much greater import is the fact that it is this indomitable racial quality of the Nordic races which has saved Europe and Western Civilization from becoming Asiatic. It was Nordics in the first instance who created the Greek and Roman civilization upon which Christian civilization is founded. It was Nordic Visigoths who saved this Christian civilization from the Huns at Chalons. It was Nordic Franks who again saved it from the Saracens at Tours. It was the Nordic knights who saved it from the Mongols at Liegnitz. And it was the Nordic Varangians and armies of other Nordics by which the Byzantine Empire protected

Europe for 800 years. The obvious lesson of all this that in such a future crisis the result may conceivably be otherwise for Christian civilization if there are not sufficient Nordics left to defend it when such a crisis shall arise.

For this reason alone, European nations need above all things to avoid internecine wars, which have been responsible for the great diminution of the Nordic element in them. For example, de la Poughe, the great French anthropologist, estimates that France was 75 or 80 per cent Nordic in the time of Louis XIV, and that it is now less than one-third of that. There is strong ground for the thesis that no European war of modern times has resulted in other than ultimate loss and injury, even to the victors, a thesis which Nordics would do well to ponder. And as for Nordic races fighting one another they need well to learn the lesson that any lasting domination of one another is impossible. They need also to learn that their common racial qualities are a sufficient basis for mutual understanding, and that the confidence in one another's honour and fair-dealing will seldom be betrayed. And they need above all things to beware of the subtle efforts that are constantly made to bring them into conflict with one another. But the way to invite, rather than to avoid, war is by the pacifist formula of refusing to bear arms and abandoning all defensive measures, and then freely indulging in uninformed and gratuitous criticism, and impugning the honour and good faith of other national groups. In personal contacts such behaviour usually results in a black eye, if not in more serious consequences.

But the phase of this racial history which

most nearly concerns us, and from which we might learn the most important lessons, is that which pertains to the Anglo-Saxon and Norman Nordic stocks. It was their dauntless Nordic spirit of adventure and expansion which prompted the Angles, the Jutes, and the Saxons, and later the Normans, to cross the North Sea and seek a new habitat for themselves in England. And it was this same intrepid Nordic spirit which again prompted these Nordic stocks a few centuries later to expand and spread from this insular habitat, and to subdue and occupy an entire continent in the Western Hemisphere, and yet another in the Antipodes. It was such manifestations of the Nordic spirit which served to place the Anglo-Saxon branch of the great Nordic race in a commanding position in the human world, and in the evolutionary progress of the human race.

This is our heritage from these Nordic forebears. Do we desire to retain it, and do we desire to perpetuate the racial qualities and traits which they bequeathed to us? Do we desire to preserve the free institutions and the moral standards which can only arise from such racial qualities, and which cannot survive in their absence? Are we ready to apply our full effort and to employ every means of safeguarding this heritage? Are we ready to carry on the great racial enterprise which our forebears began, to the fulfilment of the great racial destiny which their courageous action made possible to us? Or do we wish to resign this task? We can only give one answer, unless we ourselves have lost the racial qualities of the Nordic stock from which we sprang.

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THE MANTOUX TEST IN CHILDREN.—G. G. Kayne discusses the Mantoux test in children with special reference to home contacts. A tuberculin solution that has been diluted more than two weeks previously should not be used. The whole of the dose (0.1 c.cm.) should be injected intradermally on the outer aspect of the upper arm or thigh. A dilution of 1 in 10,000 should first be used; if that is negative, a dilution of 1 in 1,000 should be given; and if the last is negative a dilution of 1 in 100. For a reaction to be called positive there should be at least 10 mm. erythema and swelling in forty-eight or seventy-two hours. Any reaction below this should be considered doubtful, and the next stronger dilution should be used. In a child under the age of 2 a positive reaction indicates the presence of an active tuberculous lesion unless the contrary is proved by further investigation. In older children a positive reaction merely

indicates that tuberculous infection has occurred at some time or other in the past, and that it may or may not be associated with the lesion under suspicion. A negative reaction excludes tuberculous infection provided that consideration is given to the following facts. The reaction may be negative in about 3 per cent of clinically tuberculous persons. Where there is a history of very recent contact, infection cannot be excluded unless the test is repeated at least six weeks after contact has ceased. The following conditions may produce non-reactivity in the presence of tuberculous lesions: very advanced generalized and meningeal tuberculosis, moribund patients, and certain acute infectious diseases. Kayne recommends that all children with a positive Mantoux reaction should have their chests x-rayed.—*Brit. J. Child. Dis.*, January-March, 1936, p. 20. Abs. in *Brit. M. J.*